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OLIVE TREES



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3,4.

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No. August, 1907. 8

OLIVE TREES,

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

AUGUST, 1907.

8.

QUESTIONS OF THE HOUR.

PRAYER AND THE STUDENT VOLUNTEER MOVEMENT.*

REV. J. ROSS STEVENSON, D.D., NEW YORK.

Forty and fifty years ago the Church was compelled to pray much more earnestly than she does now for laborers. Though the funds might be available to send workers abroad, suitable missionary candidates could scarcely be found. Men like Judson and Duff, with all the eloquence of fervid and most earnest appeal, were unable to call forth the men and women who were needed. A great change has taken place since then. Some Boards are even embarrassed by the number applying to be sent out. It is possible to pick out the choicest spirits and raise the standard of missionary qualification to the highest degree. What has brought this about? Only the power of prayer. It was prayer which induced twelve students of the New College, Edinburgh, to declare in the year 1882, "We are open to receive a call to work in the foreign field." And with one exception, a young man stopped by a medical certificate, those students were all commissioned, and have since been laboring in India, China and Africa. It was prayer which induced the Cambridge

band of seven men to volunteer for foreign service, and under the lead of Stanley Smith and Charles Studd, arouse the students of Great Britain, as they were never stirred before. And it was prayer which brought the Student Volunteer Movement into existence, and has ever since marked its expanding service.

I. The Movement of which I am to speak, like the missionary beginnings of a hundred years ago, had

ITS ORIGIN IN PRAYER.

1. Prior to the memorable Student Conference at Mt. Hermon, in 1886, there had been a great deal of **special prayer for missionary recruits**. What was known as the Inter-Seminary Missionary Alliance was then in existence, and the Convention held under its auspices, not only urged the responsibility of the ministry toward missions, but pressed the claims of the work upon theological students, and brought many of them to a prayerful consideration of the foreign field for life work. After one of these Conventions, held at Hartford, Connecticut, in 1883, three students who were present from Princeton College—and Robert Wilder was one of them—decided to form a mission band in their own college. This was done, and the meetings, which were held in Mr. Wilder's house, were largely for prayer. They were frequently addressed by Mr. Wilder's father, who had been a member of that historic secret missionary

*Spoken at the Centennial Anniversary of the Haystack Prayer Meeting, New York, November, 1906, and published with permission of the Author.

society in Andover. During these meetings, Mr. Wilder's sister, in an adjoining room, was engaged in earnest prayer. These two, brother and sister, prayed together night after night, for a widespread missionary movement throughout the country; and when Mr. Wilder was about to start for the summer school at Mt. Hermon, his sister said to him, "I shall pray for a great missionary revival among the college students where you are going."

2. That historic Conference which assembled in July, 1886, at Mr. Moody's invitation to spend four weeks in Bible study **was pervaded by the spirit of prayer.** It was found that of the two hundred and fifty-one young men who were present, twenty-one were thinking seriously of spending their lives in the foreign field. They were called together, and began to pray that the Conference might be baptized with the spirit of missions, and that the Lord would separate many men unto the great work. Special missionary meetings were held, and one especially was of deep significance. It is known as "the meeting of ten nations." It was addressed by sons of missionaries in China, India and Persia, and by seven young men of different nationalities. Each made a brief appeal for workers. Then followed a most impressive season of silent and audible prayer. After this the missionary interest became more and more intense. Men in their rooms or in the woods fought out upon their knees the great question of their own responsibility to the non-Christian world. At the close of the Conference one hundred men expressed themselves "as willing and desirous, God permitting, to become foreign missionaries." Of the remaining one hundred and fifty students, a number became volunteers subsequently after much study and prayer.

3. But before the Conference closed it was felt that the missionary interest must

not be allowed to stop there, but should be extended throughout all the colleges, and, **as a result of prayer,** Mr. Wilder and Mr. Foreman were selected to present the considerations which had induced the students at the Mt. Hermon Conference to decide for missionary service, and urge them upon students in as many institutions as they might be able to visit. Thus the extension began, and in the spirit of earnest prayerfulness it was continued from year to year. The generous gifts of money, which made this extension possible, came from men and women as a result of believing prayer. It was in a series of three prayer meetings that the permanency of the Movement was insured, by effecting its wise organization. It was by prayer in a little boat on Lake Geneva that the idea of holding the first Volunteer Convention was suggested. It was only after long and intense prayer that the decision was reached to adopt as the watchword of the Movement the Evangelization of the World in this Generation.

II. One chief aim of this Movement has been

THE PROMOTION OF PRAYER FOR MISSIONS

1. Let us call to mind the fourfold purpose of this movement:

(1) To lead students to a thorough consideration of the claims of foreign missions upon them as a life work.

(2) To foster the purpose of all students who decide to become foreign missionaries.

(3) To unite all volunteers in an organized aggressive movement.

(4) To create and maintain an intelligent, sympathetic, active interest in foreign missions among students who are to remain on the home field.

The first is the primary and leading purpose of the Movement; that is, to induce students to volunteer for foreign

service, so that the different Boards may have a sufficient number of well equipped missionary candidates. In keeping with this, the leaders of the Movement have endeavored always to keep in mind the fact that there is One Who is the Lord of the harvest; that He must call His own laborers, and that He does this in answer to prayer. Consequently, in making the missionary appeal, the Traveling Secretaries are careful to bring students to a consideration of the claims of the foreign field on their knees before God. No one is urged to decide such an important question in the enthusiasm of a public meeting, or under the pressure of friendly persuasion. It must be decided for the student by himself, and only after earnest, definite prayer on his part for divine guidance. Experience goes to show that only those who do thus decide become imbued with the missionary spirit, and remain true to the missionary purpose.

2. That the interest in missions in a particular institution may be best promoted, the Student Volunteers are organized into a Band, in order that they may strengthen each other; may induce others of their fellow students to become volunteers; and may engage in aggressive work for missions. From the beginning of the Movement, the most successful bands have been those **which have placed the strongest emphasis on prayer.** That is to say, they have been successful in nourishing the largest number of strong volunteers, and in infusing a missionary spirit into their institutions.

3. To promote this spirit of prayer, a prayer cycle is issued by the Movement, which suggests definite objects of prayer for each day in the week and each day in the month. The cycle urges the observance of the Morning Watch, **the allotment of a definite portion of time each new day for devotional Bible study and**

prayer; and it aims to stimulate intelligent prayer for missions by suggesting the various objects which should be remembered before God. The use of this cycle is not confined to volunteers. It is safe to say that it is being used not merely by hundreds, but by thousands of students, and that students are praying more earnestly for the mission fields, the missionaries and the missionary agencies of the Church at home and abroad, and for the securing of suitable candidates than any other class of Christians.

III. Consequently we do not hesitate to affirm that the

RAPID AND SUBSTANTIAL GROWTH OF THE MOVEMENT HAS BEEN DUE TO PRAYER.

1. The time will not permit me to speak of the evidences of this growth here at home. It will suffice to call attention to the fact that the number of missionary candidates has been steadily growing since the inception of the Movement; that the number of intended missionaries is twice as large in the Seminaries, and five times as large in the Colleges, as was the case twenty-five years ago; and that already something like three thousand volunteers have sailed to the Mission Field. The promotion of the systematic study of missions has not only elevated the missionary idea in colleges, but has enabled the Boards to raise the standard of missionary qualifications, and has imbued with the missionary spirit those who are to be the leaders of the Church at home. One need only contrast the Volunteer Convention held at Nashville last spring with the first Convention held under the auspices of the Movement in Cleveland in 1891 to see how marvelous has been the growth of missionary interest among the students of North America. The very fact that such a Convention as the recent one could bring together over three thousand picked student delegates from more than seven hundred

institutions in the United States and Canada, and for four consecutive days hold their attention, with never flagging interest, to this one subject, the missionary enterprise, indicates that the missionary idea has a stronger hold upon our schools and colleges and seminaries than ever before, and that it is the one supreme, unifying and uplifting idea. But that Convention represented not merely hours, but days and weeks and months of prayer by the "Lord's remembrancers."

2. Under the influence in large part of the American Movement, the British Student Missionary Union of Great Britain was organized, which has proved to be a mighty force for missions. After attending one of its Conventions, an American representative declared: Its momentum is already tremendous, and well-nigh irresistible. No human forecast can calculate the future outgrowth of such a movement. Its strength lies not in conspicuous leaders, in well planned organization, or in aggressive, active measures, but in the **strong pervasive spirit of prayer** which characterizes the British Movement above everything else. The volunteer idea has been transplanted to the Universities of France, Switzerland, Germany, Holland, South Africa, New Zealand, and Australia, and to the schools and colleges of the Levant, India, Ceylon, China and Japan, so that the Christian students of the Orient join hands with the students of the Occident in the effort to evangelize the whole world. The Christian students of all lands have been banded together into one vast brotherhood by the World Student Federation, and one of the three principal purposes of its existence is the missionary purpose. As Mr. Mott has put it: "It is no mere coincidence that in the very generation which has seen the whole world made open and accessible, and the nations and races

drawn so closely together by the influence of commerce, there has been created the worldwide student brotherhood. God has been aligning the forces for a movement of such magnitude as the world has never known in all the centuries." This represents an incalculable amount of earnest, definite, persistent prayer.

IV. But great as has been the missionary service of prayer in the past,

IT IS NEEDED MORE THAN EVER BEFORE,

and this Centennial Anniversary, by reminding us of the lessons God has been teaching the Church in the onward march of missions, is a summons to pray.

1. It may not seem necessary to pray that the seed of the Kingdom which has been sown on foreign soil should ripen when there are so many fields white unto the harvest, and the laborers do not appear, although there are lands where God must be besought to give the increase. There is need for a greater missionary awakening in the home Church in order that God's foreign enterprise may be more adequately supported, and this will require a true missionary concert of prayer. But probably the greatest need of all is to urge that definite prayer which the Lord of the harvest Himself taught us to make, that He may send forth laborers into His harvest. To-day, as of old, the laborers are few as compared to the overripe and waiting harvest.

2. We recall the action taken at the Conference of the Foreign Mission Boards of the United States and Canada just before the Nashville Convention, namely, the challenge to the students of North America to provide each year, until the mission fields are occupied in force, one thousand volunteers in order to meet but inadequately the present needs. There is no human agency in the world that can of itself provide such an equipment of well qualified men and women. The Student

Volunteer Movement cannot do it; the Church with her almost limitless resources cannot do it; Mission Boards with all their rich experience and statesmanlike plans are not equal to it. Only the Lord of the harvest has the necessary power, and it is a power which He wields only in response to faith and prayer and devotion. May one of the chief lessons of this Centennial be: "Hitherto ye have asked nothing in My name; ask and ye shall receive, that your joy may be full."



Colleges have now been founded in fifteen of the provincial capitals of China, and secondary schools, mechanical schools, agricultural colleges, and police and military schools are springing up on every hand. Akin to this, is the wide diffusion of translations of Western literature and the growing power and authority of the native press. A few years ago there were only seven newspapers, but now there are one hundred and fifty-seven daily, weekly, and monthly journals, in which public questions are discussed with courage and independence. The tone of these newspapers is often a cause for thankfulness. Not long since, a provincial editor gave a paragraph of statistics concerning Christian progress in India, heading it with the words, "Christ flourishing exceedingly," while a leading article in a popular Shanghai daily lately urged the formation of charitable institutions on a more genuine basis than that beneath the existing charities of China. The article pointed out that these have as their motive the accumulation of merit and the obtaining of good luck, while in Europe and America they are based upon the highest religious motive.—*Church Missionary Intelligencer*.



To cite one other proof of Chinese official approval of the missionary enterprise: In the later commercial treaties, rendered necessary by the Boxer uprising, foreign missionary organizations are permitted to acquire real estate in all parts of the empire and "to erect such suitable buildings as may be desired for carrying on their good work." No similar concession has been made to any other class of alien residents. In many years of intimate official and friendly intercourse with all classes of Chinese in every part of the empire, the writer has never heard even one complaint of or objection to the presence of American missionaries in China, or the character of their work. He has heard himself, and all other foreigners of every nationality and calling, cursed in the most violent terms for having fastened the opium horror upon the Chinese race and the suggestion made, in a paroxysm of anger and hate by some human wreck wrought by the drug, that foreigners "would do well to take away that awful curse before they had the impudence to talk to the Chinese about their Jesus." But, aside from crazed and mistaken denunciation, no Chinaman within his hearing has had anything but pleasant words to speak regarding the missionary enterprise, as conducted by Americans, in his land.—*Chester Holcombe, in The Atlantic*.



There are few things which bless and soothe the life of others more, or do them more good, than giving them thanks. It makes men feel that they are some use in the world, and that is one of the finest impulses to a better life. It cheers many a wearied heart with pleasant hope and bids many a man who is sad in mood take courage.—*Stopford Brooks*.

NEWS OF THE CHURCHES.

ABROAD.

Suadia, Syria.—A personal letter from Rev. J. Boggs Dodds, dated April 10, 1907, is full of interesting items:

Our annual meeting in Latakia brought Rev. C. A. Dodds and myself to Latakia. The brethren there furnished the numbers and the generally good time.

I left Suadia on Monday morning and went up Mount Cassius to Kessab that day. I was entertained there by Miss Chambers, of the A. B. F. M. I found her and the Protestant people greatly stirred up over a simple spat between a Gregorian and a Protestant, and what grew out of it. Later on she had been vilified and threatened by the Gregorian, who made the first assault. He told the Government Inspector who came to investigate the trouble that she was there to stir up sedition, to teach the Protestants how to make explosives and to bring in arms under one pretense and another, because, being a woman, she would not excite so much suspicion as a man would. This Gregorian offered to lead the Inspector to many houses where they would find contraband books. Accordingly, a search was made and nothing found. So the Inspector turned on the informant and berated him for being "a liar and a vagabond." But so far the man has not been punished. The purposes of the corrupt local officials, whose headquarters are two hours from Kessab, were served. They reaped their "graft." Scores of people were summoned as witnesses to go to the big seat of government, a day's journey away. To go there meant loss of time, personal abuse by petty officials and the probability that many of them would be imprisoned. Purses are built in this coun-

try so that, though hard to open, a prison door acts as a charm upon them. As a result of conditions, many scores would pay the minimum sum by which "they were not found" would be reported of them. The matter, so far as the lady missionary is concerned, is in the hands of our efficient U. S. Consul.

These conditions show that the people at home ought not to forget to pray the Ruler over all to overturn the evil world powers. Protestants must bear much petty persecution yet in this country. People at home ought to remember in their prayers the unknown missionaries in all parts of the world because there are many burdens to be borne that are rarely known.

I will only say of our meeting in Latakia that all were of the opinion that I should return here and follow up the work, which is very encouraging. It took me two days, Monday and Tuesday, to go from Suadia to Latakia, traveling on horseback. We were there Wednesday and Thursday. Early on Friday morning Rev. C. A. Dodds and I started on the return journey, and after a muddy ride, reached Suadia on Saturday. He preached for us Sabbath forenoon. We held meetings Tuesday, Wednesday and Thursday evenings, Friday at 10 A. M. and Saturday at 4 P. M. Six persons were added to our membership here by profession. All these had come forward from time to time in answer to my appeals for a decision for Christ, made each Sabbath at the close of the morning service. Twenty-two native communicants sat down at the Table on Sabbath. One was sick and another was at Latakia in school. The Sabbath weather was perfect.

The Chapel was crowded to its utmost capacity, with an overflow of children on the pulpit platform. We had more adults and fewer children than I ever saw here before on such an occasion. At the last moment, some others asked to be received, but we thought it best that they wait until later. So I hope that there are others who will join with us.

Mr. Dodds left for Mersina, Monday, going on horseback by way of Antioch and Alexandretta, and thence by steamer to Mersina. The native people here were glad to see and hear him again. When he and his family left Suadia they left a host of friends behind them.

I baptized four children of our Church members on Sabbath afternoon. So we are growing. Pray for Suadia.

Mersina, Asia Minor.—A personal letter from Rev. C. A. Dodds, written May 27, 1907, contains some items of interest to the churches:

There is nothing of much interest to record as to our work. The usual summer slackening up has come. A great many of the children have left the school, which will close next week. Most of our people of Tarsus and Adana have gone out to the villages of the plain, to work in the fields. People from the three cities will soon be going to Guzne and other places for the summer. Some of our own people from Mersina will be going to Guzne, and possibly the family of M. Machiel Luttoof from Tarsus, though he reports himself as thus far unable to find a house within his means.

A short time ago I was in Adana for a night. Our evangelist was there at the time, though he had followed the other brethren out to the fields and had returned to the city on business. He said that most of the brethren were at one place, and that they had much larger meetings

there on Sabbaths than he had in Adana. He invited me to go out and spend a Sabbath with them, and I hope to do so at some time during the summer.

We are expecting to have the McCarroll families from Cyprus and the McFarlands from Latakia with us in Guzne this summer. At the close of the summer I hope to welcome Mrs. Dodds and Mary back to Mersina. I hope, too, that we shall then have Dr. Peoples with us, and perhaps a minister.

China.—Rev. Julius A. Kempf wrote from Tak Hing on Feb. 21, 1907, a letter from which an extract appeared in the Report of the Board, and we now publish the rest of it:

At our last communion, held about four weeks ago, the one thing of special interest was the large number of new applicants for baptism. There were twenty-five. Most of them, we believe, come with right motives and have the root of the matter within them. Since communion the number has grown to thirty-one. We invite those in the home land whom we represent, to rejoice with us in these increasing evidences of God's blessing upon the work.

Five of the applicants are from Sha Pong and Ha Long, in the north district, where we visited last December and about which I wrote you in my last letter. (See Report in *JUNE OLIVE TREES*, page 133.)

Three other applicants are literary men. One is a first degree graduate. According to the reports that come in these men are meeting with much opposition from the men of their own class. The Church at home in its prayers for the mission fields will need to remember these new converts. Their coming out into the light means not only a struggle with the darkness in themselves, but also the enduring of much opposition at the hands of their heathen brethren.

Friday after communion Mr. Robb started for Chie Tsai, and I had the pleasure of keeping him company. We walked to Lin Tan, a distance of about twenty miles, and spent the night there. Lin Tan, as you know, is the place where we have rented a chapel, in which preaching services are being held occasionally, with the hope of opening up the way for permanent work. In the evening about seventy men and boys gathered in the chapel, and Mr. Robb spoke to them for a couple of hours. They did not give as good attention nor manifest as serious an interest in the doctrine as did the people at Ha Long and Sha Pong. When the crowd had gone, Mr. Robb and I and the two coolies retired to the loft of the chapel for the night.

Che Tsai is about ten miles from Lin Tan, and we arrived there about noon on Saturday. In the afternoon, after a preaching service, Mr. Robb examined three boys who were candidates for baptism. The boys are between twelve and fifteen years of age. They sat in the midst of a crowd of brothers, fathers, uncles and grandfathers, and for almost an hour Mr. Robb plied them with questions. It was a thorough examination. Some of the questions, I thought, were hard enough to fluster many an older person in the presence of such an assembly of "elders." But the little fellows did remarkably well, and showed that they had a fair knowledge of the gospel and understood the importance of the step which they were about to take. These boys were never under the instruction of a missionary. All they know about Christianity was taught them by parents, who themselves have had very little contact with missionaries, and have gotten what they know principally through their own personal study of the Word. The way the boys answered the questions made it very evident that these elder

Chungs are among those who "search the Scriptures daily" and teach them unto their children and to their children's children.

Sabbath morning the three boys were baptized, and in the afternoon we held communion. There was an audience of about forty-five. There were sixteen native communicants, all Chungs. All the services were held in the ancestral temple, where formerly these same people feasted and worshipped before the tablets of their ancestors.

The weather on Sabbath day was all out of the ordinary, and I have no doubt that some of the people in the neighborhood attributed it to the presence of us "foreign devils." It was a succession of thunder storms with heavy downpours of rain. In the evening there was a heavy hailstorm lasting about ten minutes. The hailstones were about twice the size of a bean. Hail is a very rare article in this part of China. The natives gathered it up in cups and ate it as if it possessed some special virtues. They regarded the water of the melted ice as possessing the wonderful property of passing through the sides of a cup. The moisture gathered on the outside of a cup of melting hail is their proof of this. We gave them the true explanation for the presence of the moisture, and it seemed to them to make the phenomenon still more wonderful.

All Sabbath night it thundered and poured. Monday morning at 10 it began to clear off a little, and we started for home. The roads were somewhat muddy, but not impassable. Our worst experience was in fording a creek which cut across our path six times before we reached Lin Tan. At the first crossing our coolies splashed through and then looked back with a broad grin on their faces, thinking that we would have to take off our shoes to get across. But we surprised them by

clearing the stream on the jump. At the next crossing, however, we had to wade, and as there were four more crossings within the next mile, we decided to walk the distance barefooted and save time. Chinese roads are not especially adapted to bare feet, and at the end of the mile we were glad to get into our shoes again. The first time we waded the stream the water was rather cool, but at the other crossings we were so intent on keeping our footing that we never noticed the temperature of the water. At the last crossing the water was almost to the hips and the current was about as swift as we cared to walk against. We reached Lin Tan at about 2, and took a Chinese passenger boat for Tak Hing. These boats do not furnish anything in the shape of a seat, and the most comfortable position is to sit

or lie on the floor. There were sixteen Chinese passengers besides ourselves, and we just about filled the boat. Most of the passengers were lying on the floor, smothered in heavy blankets. Three or four were smoking opium. Mr. Robb and I spent most of the afternoon standing on the outside. A stiff north wind was blowing against us, and in the evening it grew so cold we had to crowd inside for shelter. The inside, however, was little better than the outside, as the wind had full sweep through the boat. We had a little corner to ourselves, where we sat or lay until after midnight, shivering in our overcoats, while we watched a fellow passenger puffing away at his opium pipe, and got an occasional whiff of the fumes. We reached Tak Hing at 1 A. M., and hurried home and tumbled into bed.

AT HOME.

THE FIFTY-THIRD ANNUAL REPORT OF THE CENTRAL BOARD OF MISSIONS.

Our work in the different departments has been carried on during the past year with encouraging success. There has been no serious sickness in any of the missions. Our financial exhibit is good.

DOMESTIC MISSION.

Content, Alberta.—Rev. T. M. Slater, by appointment of the Board, visited this field in August, 1906. His report was so encouraging that the Board appointed Rev. Wm. McFarland to labor there. He arrived at Content on Dec. 8, 1906, and has remained until the present time. Sabbath services are held regularly either in the school house or in the homes of the members. A Sabbath school has been organized. We have now a membership of seventeen. A number from other parts

of the Church have signified their intention of locating here at an early day. The prospect for organizing a self-sustaining congregation is reasonably good. There is no church building nearer Content than twenty miles, and no other Sabbath service is held nearer than eight miles.

Craftsbury, Vt.—At our meeting in July, Dr. H. H. George was appointed to visit this congregation. After hearing his report, the Board appointed Rev. J. F. Crozier stated supply. He reached East Craftsbury on the first of September, 1906, and has remained there the greater part of the time since. His wife accompanied him, but on account of the severity of the climate was obliged to return home after a short stay. We have now a membership there of fifteen. Of those who formerly were connected with us, sixteen have not as yet united with any other church. By order of the court, the church

building is at our disposal on Sabbath morning, and at the disposal of the United Presbyterians Sabbath afternoon. The United Presbyterian minister occupies the parsonage. The question as to whom this and the church building belong is in litigation. We deem it advisable to have regular preaching here.

We lay on the table of Synod the report of Rev. A. J. McFarland, Jr., Secretary of the Board of Inquiry.

| | |
|---------------------------------|-------------|
| Dividends | \$3,389.56 |
| Bequests | 1,990.83 |
| Receipts from other sources.... | 7,128.30 |
| | \$12,508.69 |

| | |
|----------------------|-----------|
| May 1, 1906, balance | |
| overdrawn | \$918.85 |
| Expenditures | 11,327.19 |
| | 12,246.04 |

| | |
|------------------------------|-------------|
| April 30, 1907, balance..... | \$262.65 |
| We ask for this Mission..... | \$10,000.00 |

SOUTHERN MISSION.

Some change has been made in the Mission force during the year. At the present time it is as follows:

- Superintendent, Rev. J. G. Reed.
- Grade 1, Mrs. G. M. Sims.
- Annex, Miss Augusta Birch.
- Grade 2, Miss Mary Wilson.
- Grade 3, Miss Carlana Smith.
- Grade 4, Miss Sophia Kingston.
- Grade 5, Miss Dora Robb.
- Grade 6, Miss Maggie Martin.
- Grades 7 and 8, Miss Lizzie Brown.
- High School, Miss Anabel Stewart.
- High School and Cooking, Miss Margaret Greer.
- Sewing, Miss Mary Fowler.
- Carpentry, Wilbur M. Bottoms.
- Grade 1, Assistant, Miss Anna Sims.
- Music—Mrs. J. G. Reed: Pleasant Grove, Mrs. Louis Kynett: East Selma, Mrs. S. F. Kingston; Valley Creek S. S., Miss Anna Sims.

The Selma school opened on Oct. 1, and closed on May 31. The total enrollment during the year was five hundred and twenty-four, fifty-eight more than last year; average attendance three hundred and sixty-eight; twenty-seven of an increase. This is the largest since Mr. Reed has had charge.

“The course of study has been practically the same as last year, and the teachers have reported that in almost every instance, the work assigned has been completed.”

Mrs. Reed, who has charge of the musical department, was not able to do the usual vocal work in the school. She has had a large number of private pupils to whom she gave lessons on the piano. During the two closing months she spent a great deal of time in vocal drill for the different grades preparatory to the closing exercises. “This department,” Mr. Reed states, “deals with the pupils along a line in which they are naturally gifted. It is a source of great pleasure to them and has an educational value and refining influence.” Mrs. Reed’s services for the work done in the school in this department are given gratuitously.

Five of the scholars graduated this year; three in the regular school and two in the industrial department. The latter course substitutes extra industrial work for the Latin and geometry in the academic course. All of these graduates are church members, three being members of our own.

“The plan for the Bible and Catechetical work has been practically the same as last year. Every child in the school committed on an average three hundred and thirty-one portions of Bible and Catechisms. In grades 1 and 2, the Children’s Catechism; in grade 3, Brown’s Short, and in grades 4 and 6, the Westminster, have all been committed through-

out. Grades 7-11 have committed the entire Sabbath school lesson each week."

"The regular morning Sabbath school, under the care of the congregation, and of which Prof. Bottoms is superintendent, and the afternoon Bible class, at which the Blakeslie 'Life of Christ' and 'Apostolic' series of lessons were taken up, have been the agencies of special effort on Sabbath among the pupils. The afternoon class is especially for pupils of other denominations, who wish to attend their denominational school in the morning." The attendance at the morning Sabbath school averaged one hundred and forty-three, and the afternoon Bible class, one hundred and forty-seven. Pupils of the day school not attending either class on Sabbath are detained Monday evening, and the Sabbath lesson is gone over.

Special evangelical services were held previous to the spring communion, at which Rev. C. M. Smith assisted. "The result of it all," Mr. Reed writes, "was a spiritual awakening that reached in all directions. Believers saw the need of a closer life of fellowship with Christ. Careless and faithless church members were brought back, eight were added to our Church, and several others to other churches."

INDUSTRIAL DEPARTMENT.

Miss Fowler was able to give her entire time to the sewing department this year, except that required for the teaching of one class in history. There is an enrollment of two hundred and ninety-nine. The total number of garments made was three hundred and sixty. The senior girls made their own commencement dresses. This will hereafter be a requirement for those receiving certificates.

The total expenses were \$77.51; receipts, \$79.88, leaving a net income of \$2.37, a slight gain over last year.

Miss Greer, in addition to teaching four

classes in the school, had charge of the cooking department. Work in it begins with the fifth grade and continues through the high school. This year a new departure was made, viz.: the selling of lunches to the pupils at noon. This was done "for the purpose of keeping pupils off the street at noon; of helping to meet expenses, and to enable more practical work to be done by providing for the sale of product." These expectations have been fully met.

The expenses of the department were \$242.06; receipts, \$259.32, leaving a net gain of \$7.26.

In the carpentry department, under Prof. Bottoms, there was an enrollment of two hundred and two. "There has been," Mr. Reed states, "a higher grade of work done by all classes as compared with the same classes last year." He adds that the "contractors of the city have recognized the merit of our work by giving higher wages to our boys than to other apprentices."

The expenses were \$135.74; receipts, \$25.90, a net cost of \$109.84. The high price of lumber and a new rip-crosscut saw machine explain the increased expenditure. Result: this year there were not as many high-priced orders to fill. The repairs and improvements made by this department saved to the Mission a considerable item of expense.

Improvements have been made on the Mission property. The grounds have been put in good order, cement walks laid, a new fence built, the buildings and fence painted, etc., etc. These improvements were all needed and add much to the general appearance.

OTHER SCHOOLS.

Pleasant Grove.—The school opened Nov. 5 and closed April 26. The enrollment was one hundred and nineteen; average attendance, seventy-six. There was

a summer term during July and August. The Sabbath school enrollment was sixty-five; average attendance thirty-five. Mr. Reed preached here the third Sabbath of each month to an audience of about sixty. A one-room addition was made to the house, the cost of which was considerably less than it otherwise would have been on account of the work done by Prof. Bottoms and Messrs. Kynett and Reed. Mr. Kynett has greatly improved the place. What he has done is not without an effect on the neighborhood, as an object lesson. Thirty-one dollars and forty-two cents were collected for tuition.

Valley Creek.—Mr. Reed preached here the first Sabbath of each month. There is a Sabbath school, of which Miss Anna Sims has charge. The enrollment was twenty-five; average attendance, seventeen. Collection \$2.25.

East Selma.—School began Oct. 1 and ended May 17. There was an enrollment of sixty; average attendance, forty. The attendance is limited only by the capacity of the building. The Sabbath attendance was often above sixty. Mrs. S. F. Kingston was in charge. The income from tuition was \$58.68, and from two contributions, \$60.50. In order to provide suitable accommodations for this promising opening, there will be an increased outlay of not much less than \$1,500. Mr. Reed regards this as the best year since his connection with the Mission. In closing his report, he adds: "The school has been as full as we could accommodate. The total enrollment for the entire Mission was seven hundred and five, one more than last year, with one school less; average attendance, four hundred and fifty-seven, seven more than last year. The average number of Bible verses and questions in the Catechism committed by each of these four hundred and fifty-seven pupils for the year was two hundred and eighty-

eight." The total receipts were \$1,173.79. "There were helpful visits from Dr. R. C. Wylie, Rev. and Mrs. Eason, Elder Leslie, his wife and two sisters, Miss Johnson of Wilkinsburg, Miss Anderson of Axis, Alabama, and Mrs. McCoy, a classmate of Mrs. Reed."

| | |
|-----------------------------|------------|
| May 1, 1906, balance..... | \$2,816.01 |
| Bequests | 2,077.08 |
| Dividends | 842.10 |
| From all other sources..... | 4,207.00 |
| | <hr/> |
| | \$9,942.19 |
| Expenditures | 5,785.03 |
| | <hr/> |

April 30, 1906, balance.....\$4,157.16
 We ask for this Mission....\$5,000.00

INDIAN MISSION.

There have been a few changes in the Mission force during the year. Miss Elma French, of Winchester, took the place of Miss Mary Adams, who resigned to take up school work. Mr. W. S. McAnlis and daughter were compelled on account of their health to ask for a release for a year from the work, and the care of the girls was taken by Miss Mary Carithers. In March Mr. Loyd Ewing was employed on the farm. Dr. Ida M. Scott was obliged to remain at home during the year. The school opened on Sept. 10 and closed on May 6, 1907. Fifty-nine pupils were enrolled. School was in session two hundred and thirty-five days. The regular school branches were taught as usual, and the children show a decided increase in interest and in ability to comprehend what they were taught.

One period each day was given to singing under the direction of Miss Coleman, and the children were made familiar with the Psalms and music, so that they can easily use a copy of the selection of the Psalms in their homes during the summer.

The Sabbath school lesson was taught

each week in the school room. The total number of Bible verses committed during the year was twenty-two thousand seven hundred and fifty-seven; the largest number committed by any one child was twelve hundred and ninety. Among the portions of Scripture committed were John's gospel entire; Proverbs, fourth and eighth chapters; Psalms 23d (in the prose), 19th, 24th, 51st, 107th and 121st; Isaiah 55th; Joshua 1st; I. Kings 3d; I. Cor. 15th. The Old Testament characters studied were Joseph, Job and Joshua. The children made advance in ability to locate Bible texts by chapter and verse and in making apt quotations when called on during the discussion of a subject.

The catechism was also regularly studied. One division completed the Shorter Catechism, and another grade memorized through to the Sixth Commandment. The Primary grade completed the study of Brown's Short Catechism. Twenty-six children wrote on Monday what they remembered of the sermon preached the day before.

The Lord's Supper was dispensed once during the year. Rev. A. Kilpatrick assisted.

One elder and two deacons were ordained and installed this spring. There was a total accession of nine. There was no net increase.

The opposition this year has been more determined than ever before. The hurtful influence of the godless element of the whites has been felt more than in any year since they occupied the land, mainly in the saloon. Some of the boys trained in the school have been led into intemperate habits.

There appears to have been a revival of the old heathen worship. Some who were members have attended and taken part. Many who appeared favorable to our work have turned their attention to the old way.

The Mission Sabbath school in the mountains among the whites has been kept up through the year, and as often as possible a sermon preached in the school house, where the services were held. A number of services were held in another direction about nineteen miles from the Mission, where two families of our people live.

Miss Emma McFarland has made excellent progress in acquiring the Apache language. On the Sabbaths, when the Apaches camped in our vicinity, within ten miles, she and some other workers would visit them and hold one or more services with them. This usually consisted of a study of the Sabbath school lesson for the day. The attendance at all of these services, as also at the Mission, was good.

The products of the farm were fairly abundant, and the equipment both in stock and machinery was improved during the year. The broom corn crop turned out fairly well. There is every prospect that the broom factory will become quite a feature of the work, and more than fulfill expectations.

Grateful acknowledgment is made by Mr. Carithers of the help extended to the Mission by various missionary societies and individuals, who sent supplies of various kinds for the use of the Mission.

| | |
|---------------------------------|------------|
| May 1, 1906, balance..... | \$3,096.88 |
| Dividends | \$105.00 |
| Bequests | 700.00 |
| From all other sources 5,418.30 | |
| | 6,223.30 |
| | \$9,320.18 |
| Expenditures. | 8,419.27 |

Balance

\$900.91

We ask for this Mission....\$1,000.00

Prof. Willson resigns as a member of the Board in order that he may give his entire attention to his slum work. The

Professor has attended regularly our meetings and ever manifested an interest in our work. We regret that he finds it necessary to sever his connection with the Board.

J. W. SPROULL, *Chairman.*

A. C. COULTER, *Sec.*

W. J. COLEMAN, *Cor. Sec.*

OAKLAND MISSION.

Coming here in January, I found those connected with the Mission much discouraged, as they had no leader nor preaching of the Word since the departure of Rev. Faris the preceding May. However, they gathered around me with magnificent devotion and loyalty, and gave me welcome and cheer. The hardships endured by this little band are pathetic—their steadfastness admirable. Truly our members here, both white and Chinese, are firmly anchored to the principle of our profession or they would have been swept aside long ago.

The Mission is in the midst of the Chinese quarter of the city, and is surrounded by 10,000 Chinese. Was surprised to find so many Chinese women and children here. They are a quaint, interesting people, clinging tenaciously to the dress and customs of their native land. In their shops and bazaars, while listening to their strange jargon, one can easily imagine he is in Hong Kong or Peking.

Since coming, nine names have been added to the roll of our Mission school, some of these but recent arrivals from China. They come, of course, to learn English; but no evening passes without the reading of God's Word; and each one learns something about the One who was not the son of a Chinaman nor American, but the Son of Man.

My chief interpreter, Leu Yen, sailed for China March 26, expecting to return within a year. He has not seen his wife

nor son for five years. He expects to open a room near his home, where he will hold religious services and distribute copies of the Bible, and I believe he is fully qualified to act under the commission, "Go ye and preach the gospel." He is a very earnest Christian, and I found him to be a great reader of the Bible, and in his remarks at prayer-meetings he showed familiarity with the Word. Last December three other Chinese, members of our Mission, went to visit their homeland, making four of our members in China. We encourage them to do some form of Christian work among their-friends and neighbors while in China.

Mrs. Allen and the children did not come on from Washington until the last of March, and on the evening of April 12, the Chinese boys of the Mission tendered us a reception in the Mission rooms. The rooms were filled with guests, who found the Chinese boys very courteous and hospitable entertainers. They sang the Twenty-third Psalm in Chinese, Soo Hoo Ye gave an address of welcome in which he expressed great appreciation of what the Mission had done for him, as he came to America for money and to our Mission merely to learn to speak and write English, but he had found there the real riches and the hid treasure. Brief addresses were made also by Mr. Cameron Dill, Mr. Samuel Logan, Rev. Glaze, of the Congregational Church, and others.

We have been cheered by visits from Mrs. Thos. McClement, of Morning Sun, Ia., Mr. Samuel Logan, of Hopkinton, Ia., and Rev. S. E. Greer, of Tabor Congregation, who assisted in our Sabbath services, April 14. Because of an unaccountable delay in the mail service, we missed seeing Dr. and Mrs. McCartney when they passed through Oakland last month.

W. C. ALLEN.

1343 Broadway, Alameda, Cal.

MONOGRAPHS.

AN APPRECIATION.

It was my privilege to be associated with the late Rev. Henry Easson in mission work about six years. He was a man of splendid physique, and of prodigious strength when he was in his prime as I knew him. And this fact greatly augmented his usefulness in building operations, for he was in no wise averse to laying hold and helping when a particularly heavy timber or stone had to be placed in position. He was a soldier of the Union, and gave a number of the years of his youth to the service of his country. He was a member of a New York regiment of cavalry which was often engaged in the hazardous work of tearing up railroads and destroying the enemy's communications. And his soldier service inured him to the hardships and inconveniences incident to mission life.

Mr. Easson was a man of retiring disposition and not given to much talk, but when any work was to be done, he was on the ground ready to do his full share. He was of a kindly and sympathetic nature, and was an agreeable companion. He was an energetic worker, a wise counselor, and possessed of good executive ability. He was an ardent defender of the faith and valiant for the truth, but always charitable and sympathetic toward the ignorant and those who are out of the way—necessary traits in a good missionary.

He was thoroughly conversant with the language and nature of the people, and understood how to deal with them. He endured hardness like a good soldier of Jesus Christ, itinerating among the villages, visiting schools, preaching, holding communions, living on the coarse fare of the people, sleeping in the open field or

on the house top under the blue canopy of heaven, decked with its myriad stars, or on the earthen floor of the house among the innumerable insects that were always thirsting for one's blood.

Frequently we dispensed the Sacrament of the Lord's Supper together in the villages where there were handfuls of converts from heathenism or from the Christian sects. Well do I remember one such occasion at Jendairiyeh. It was a delightful Sabbath morning in September. We met under a spreading olive tree, whose fruit was approaching ripeness, a striking emblem of the true child of God. "But as for me, I am like a green olive tree in the house of God" (Ps. 52, 8). It was an interesting and memorable event. The converts of Jendairiyeh and of some adjacent villages, together with a goodly number of others, were assembled in solemn convocation. The demeanor of all was reverent and respectful, and this is the more remarkable when we consider that many of the converts had been—and some of the spectators still were—sun worshippers. The lamented brother preached the action sermon, and led in the distribution of the elements, offering a touching prayer of consecration. The communicants went forward to the singing of the 24th Psalm, seated themselves upon the ground and partook of the sacred symbols, reclining as did Christ and His disciples at the institution of the Lord's Supper in the little upper room. It was a celebration to which the people had looked forward with many joyful anticipations, and all the devotions in connection with the occasion seemed to afford them much delight and encouragement. And this was only one of many similar seasons which were indeed times of refreshing.

A life of consecrated activity such as this, Mr. Easson lived for years and years, winning many souls to Christ, spreading knowledge abroad by means of schools, and in a quiet way helping many who will remember him pleasantly as long as they live. He would speak a word of consolation to the sorrowing, or slip a coin into the hand of the needy, or extricate the distressed out of his difficulties.

He was very fond of his wife and children, as they also were of him, and cherished them with great tenderness and affection. But all his children, save one, preceded him many years to the realms of light, which at the time of their departure was to him a source of the most poignant grief. He possessed a great heart, and was loved and respected wherever he was known, and the fragrance of his pure life and sterling Christian character will exhale in the land of his labors for many years to come.

WILLIAM J. SPROULL.

Penn Run, Pa.

THE PASSING OF DR. JOHN G. PATON.

"Your father very ill and weak. Come morning train."

So ran the brief telegram which summoned me from my far away parish to my father's bedside on Christmas Eve. A gale of wind had blown down many of the telegraph posts, and so the message was delayed some hours. But by eleven o'clock that night I arrived at Canterbury and found my father in great pain. Mrs. Brown and her daughters were doing all that loving hearts could think of, and Mr. Leggatt, of the New Hebrides, was tending him like a very son. I felt at once that father would never rise again, and that the most we could hope for was to be enabled to make the passing away as gentle as possible.

It was during a strenuous campaign in

the country Presbytery of Gippsland that the attack had first come on. The local doctor had ordered absolute rest in bed, but the patient decided to take the huge risk of finishing his tour first. Then he came to Melbourne to attend the Quarterly Committees, and though still very weak, he took an active part in the business. That was on Tuesday, Dec. 18, and it was on the following Saturday that he agreed to have Dr. Andrew called in. On the next day Mrs. Brown sent that wire to Dunolly, which was delayed by the storm. A pathetic circumstance was that my eldest brother Robert lay dangerously ill at Nagambie. Intensely as he longed to come to his father's bedside, he was utterly unable to do so. It was perhaps the sorest cross of his life, that he could not share with us the holy privilege of ministering to our father's needs in those last precious days.

On Dec. 27 there came that sudden, terrible cable which announced the death of my father's brother and lifelong helper, Dr. James Paton, of Glasgow. Very gradually and gently I broke the news. Few brothers have ever loved each other so intensely, or been so absolutely at one in their devotion to each other's interests, and to few brothers has it been given to bear so great and self-sacrificing a part in the extension of the Kingdom of their beloved Lord. At first my father was absolutely stunned by the news. He could not believe that God had really called away his younger brother in the very zenith of his power and usefulness. Apart altogether from the other great tasks which he had so splendidly carried through, he felt that the New Hebrides Mission could not spare so self-sacrificing and indispensable a worker. Then came other thoughts which brought rest to his anxious heart: "Dear Langridge" was still alive, and the Lord would raise up other

workers, and so he cast it all upon Christ, and a great peace filled his soul. He felt that soon he too would join his brother in the blessed Presence. His one great sorrow now was for the lonely widow, with her memories of thirty-six years of ideal married life. From this time I felt that all the roots which bound my father to this earth had been visibly loosened. The love of his Lord, together with the love of wife and brother, drew him irresistibly upward. It was only when he thought of the "dear Aniwans" that he sometimes longed for strength to be up and doing once more.

Dr. Andrew was most attentive and kind, and we had absolute confidence in his skill. But to share the responsibility we decided, at his suggestion, to call in Dr. Maudsley for a consultation. This was held on Dec. 28, and the great specialist confirmed our own doctor's opinion. A few days later my brother, Dr. J. Scott Paton, arrived from Dudley, in New South Wales. It was an unspeakable comfort to my youngest brother Jack and myself to share with him the responsibility of nursing, and his medical skill enabled him to do so much to soothe and lessen my father's pain. His coming also enabled me to take a run down to see my youngest child, whom I had left at death's door, but who was now recovering.

Among the many providences connected with my father's illness was the fact that I had arranged an exchange of pulpits for the month of January with a minister much nearer Melbourne, so that I was free during the week, and could more easily secure supply for the Sabbath, when it became necessary to do so.

At the end of ten days my brother was reluctantly compelled to return to his distant practice, as his *locum tenens* could stay no longer. We missed him sorely in the sick room, and it was a heart-breaking sorrow to him that he could not remain

to the end. My brother Jack and I were now the only members of our family who could be with father, and we shared the nursing between us, with the devoted and able help of Mrs. Brown and her daughters, whose kindness and loving sympathy we can never forget.

All this time it became more and more apparent that my father was rapidly sinking. At times he suffered intensely, but his mind was clear and active almost to the last. Occasionally he became delirious, but all his wanderings were connected with the Islands and the interests of the Mission. At such times the French troubled him greatly, and he longed to get up and go to the help of his beloved islanders. But as a rule, he was quite conscious, and he would not have the morphia unless the pain was overwhelmingly severe.

His heart never doubted for a moment, and whenever any one came to see him, he rejoiced to tell them how unclouded was the peace within, and how intensely real and comforting were the precious promises of God's Word. The "Lo, I am with you alway" extended even into the shadows of the valley, and he often used to say, "With me there is not a shadow or a cloud, all is perfect peace and joy in believing." It was a holy privilege to be present when some saintly old minister, bowed under an almost equal weight of years, came in to talk and pray with him. I shall never forget the humble and child-like spirit in which these holy men of God communed and prayed together. If any one spoke of past achievements as a theme of comfort to my father, it only seemed to pain him; but when some old white-haired saint spoke of the "sinner's refuge," the look of pain melted into an indescribable glow of tenderness and love, as he muttered "Precious Jesus!" It was in the Crucified Jesus that his heart

rested in such serene and cloudless peace.

Many ministers and friends came from far and near to see him, and their visits cheered him. He was always vexed when any one was allowed to leave without a brief look into the sick room. When I reminded him that his pain and weakness were too great for visitors, he would say, "Oh, but it was so kind of them to come, and I would like just to shake hands. It will not do me any harm," and truly we can never express our deep appreciation of the love and kindness which our father received from so many friends during his illness.

On the morning of Jan. 25 my father felt that the end was drawing near, and about five o'clock he asked me to come closer. I did so, and then he poured out his heart in prayer for us all and for our children's children to the last generation. He pleaded that all might be gathered home to the glory—not one wanting. Then he lay still for some hours, and I thought every moment that he was going, but after a time he rallied once more. However, I did not feel that it was safe to leave him, so Mr. Duncan Love very kindly undertook my preaching engagements for the Sabbath. I shall never cease to be grateful that he did so, for it enabled me to be with my father at the last.

That Sabbath evening he became unconscious, and we saw that the end could not be far away. Mrs. Brown, Jack and I watched beside him, and bore him up in silent prayer. The final struggle was sore, and it was hard to see one suffer for whom we would gladly have borne any pain. Just after one o'clock in the morning he passed away. In a moment, as if by the Invisible Hand of the Great Father Himself, the lines of pain were smoothed out and a look of unutterable peace suffused the pale features. He had seen his "Precious Jesus," and the glowing joy of

that vision was reflected in his face. We felt that we were on holy ground, and a great and tender awe filled our souls as we stood at the brink and beheld.

FRANK H. L. PATON.

Dunolly, Victoria, Australia.

EVANGELISTIC WORK.

"The Son of Man is come to seek and to save that which was lost." "As thou hast sent Me into the world, even so have I also sent them into the world." The saving of the world belongs to God; the evangelizing of it, to man. The Lord who says, "All power is given unto Me," has put into the mouth of every servant of His the words He read and expounded in the synagogue of Nazareth, "The Spirit of the Lord is upon Me because He hath anointed Me to preach the gospel to the poor;" etc. (Luke 4, 18-19). Nor does the obligation to herald the glad tidings rest upon ministers and missionaries alone. Every Christian is called to co-operate with God in this world campaign. There are three essential requisites to our successful prosecution of evangelistic work—faith, facts and fire.

1. We need faith—faith in God, and in God's Son, and in God's Word, and in God's Spirit, and in God's children.

"*Have Faith in God.*" Unless we believe in God's purpose to save men and to save them "now" in God's "day of salvation," we will not go out to constrain men to turn in to the gospel feast. "Behold, now is the acceptable time"; not some age in the future. "Go, work to-day in My vineyard." Then, "Why stand ye here all the day idle?" "Go ye also into My vineyard; and whatsoever is right, that shall ye receive." Do we want souls for our wages? Then let us take God at His word and go to work.

Next, we must have *faith in God's Son* as the Saviour of sinners. God hath ap-

pointed Him to be a Prince and a Saviour, and unless we believe in His power to save the worst sinner on earth, we will meet with but scant success. Rich and poor, high and low, moral and immoral, good and bad—to all He is “mighty to save.” “I, if I be lifted up, will draw all men unto Me.”

We require also *faith in God's Word*. The gospel “is the power of God unto salvation to every one that believeth.” The Word of God is quick and powerful, and sharper than any two-edged sword. Can we imagine a soul so encrusted and hardened in sin that God's two-edged sword cannot pierce it? Yet our faith in God's Word must be intelligent, not blind. His Book is a treasure house for saint and sinner; for man in every condition and relation; for every organization and institution of man. Therefore an intelligent faith in God's Word as able to make wise unto salvation does not imply that every verse would make a suitable text for an evangelistic sermon. “Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth.” The Apostle's reference is to cutting the bread from the loaf with a keen blade, not turning the edge aside to spare the sin or prejudice of any wicked heart. But first choose a suitable loaf of bread. If you start to “do the work of an evangelist,” choose a loaf designed, not for a civil government, but for a lost sinner; not a loaf for a ripened saint, but for a soul who knows not God; a loaf not for one who, having surrendered body, soul and spirit to Christ, desires the last and highest demand of loyalty, but one prepared by God for him who must be born again before he can even see the Kingdom of God. Then, having chosen wisely the bread, “cut to the line of truth,” says the Apostle. Turn not the keen edge for the prejudice, or sin of any heart.

And in this the dispensation of the Spirit, we must have faith in Him, for to Him it pertains to make the Word quick and powerful; to take of the things of Christ and show them unto us; to point sinners to the Lamb of God which taketh away the sin of the world; and to dwell in the people of God to make them faithful witnesses of Jesus Christ, so that when we go on the errands of the King, we may have assurance of success. Thus he who has faith in God's Word and God's Spirit, need not question his ability to succeed in the work to which his Lord has sent him. The humility (?) which refuses to go when the resources of God's Son and God's Word and God's Spirit are promised is but unbelief and disloyalty.

2. We name as the second essential, facts. And among these, the following: Sinners without God are lost; sinners from among every class are ready to hear the gospel, and efforts to reach them are attended with success.

Sinners are dead in trespasses and sins; without the gospel they are without God and without hope. Yet, now as in the days of our Lord, “the publicans and the harlots” hear the gospel and “go into the Kingdom of God.” And where devoted servants of God have sought to evangelize, the “Friend of publicans and sinners” has revealed His salvation. If we want encouragement, let us get it from the facts. God is crowning our tardy, faltering efforts with success. To more than a score of congregations in our own little church can we point where God has abundantly blessed such efforts in evangelism. The agitation on this subject is beginning to bear fruit. Repeatedly during the last year hearts have been gladdened by the news that special evangelistic efforts were owned of God in saving souls. Let these facts cheer us. We ought to read the Acts of the Apostles, those triumphs of faith,

until we get more faith of the apostolic kind—until the dry bones begin to stir within us under the touch of life, and the breath of God begins to sweep our souls. If we want quickening in evangelistic work, let us open our eyes to evangelistic facts. For God's promise to the New Testament church is faithful all down the centuries, and to-day, and forever.

3. The third essential is fire—the fire of the Spirit of God. We need the fire of purity, the fire of enthusiasm, the fire of power. "He shall baptize you with the Holy Spirit and with fire." Never forget that for this difficult work of God, we need the *fire of purity*. Let not unclean lips speak this message; let not unholy hands handle the Bread of Life. Only when unclean lips have been touched and purged with the live coal from off God's altar, and when wicked hands have been washed in the blood of God's dear Son, and impure hearts have been cleansed by the Spirit's indwelling, may we each say, "Here am I, send me." The Holy Spirit does not dwell in the unholy heart, nor kiss the unclean lip. To the same Spirit must we look for the *fire of enthusiasm*—the fire, *i. e.*, of God's indwelling. We must be set on fire of a love of God and a love of souls. God's Word must be as a fire within our bones, so that we cannot forbear. May God fire our hearts so we must go, and when we go, make us that we cannot but speak the things we have seen and heard. Then we must have the *fire of power*. "Ye shall receive power after that the Holy Spirit is come upon you." "Behold, I send forth the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." We possibly have been concerning ourselves too much about influence instead of power. "Influence" occurs but once in the Bible, and then with reference to the stars. But

power—power is what men need. "And when He had called unto Him His twelve disciples, He gave them power."

We recommend that earnest, constant and believing prayer be offered unto God until He give the Covenanter Church evangelistic faith, facts and fire.

F. M. WILSON,
ROBERT CLARKE,
E. A. CROOKS,
J. ADDISON DODDS,
R. A. ADAMS.

MISSIONARY COMPENSATIONS.

This is perhaps a side of mission life which has little prominence given to it. The trials, disappointments and deprivations of mission life are real and obvious, but it is not the most obvious that are most keenly felt. There are experiences that are too deep to be written about or spoken of, too sacred perhaps to be laid bare to any but God.

But it is of the compensations I would write at present. There is a great law of nature which ever strives to balance the lot of mankind, and tends to equalize in reality what is so diverse in appearance. The dweller under the cold grey skies of the North enjoys immunity from the diseases and the convulsions of nature which plague the dweller in the sunny tropics. In every lot of life where we are placed at the call of duty, we can find alleviations and compensations provided by the loving hand of our heavenly Father.

There must be something in the lot of a missionary which makes him pursue his calling in the face of much that would impel him to seek some other sphere. I do not say choose it, for the choice is inspired by zeal for the extension of God's Kingdom, and pity for the heathen, but often in comparative ignorance of the real condition of things.

Well, in the New Hebrides our compen-

sations are two-fold. They are as much, perhaps, in the things we escape from as those we enjoy. We have no cold weather, there are no frost-bites or chilblains. Our evenings are not taken up with social meetings, where we have to make speeches without either straw or clay. There is no compulsion to wear a black coat or a "belltopper." We do not exactly live in pyjamas—which are not without their advantage in coasting on a little ten-ton schooner—but we can dress according to the climate. How long we may be able to continue this happy practice it is hard to tell, if Residency receptions are to become a permanent institution; but as yet we don't need black coats even for church.

As to our services, they can be held at the most suitable hour. We can "make it" church time when the rain goes off, or the sun loses a little of its afternoon heat. Then inside we can get straight at the people. The pulpit is not so concerned about its dignity as not to take counsel when needed as to the best word to use, or find out by questioning whether the sermon is understood or not. We think that the little stir and bustle occasioned by babies coming to church is more than compensated for by the good that their mothers get from the service and the habits of church-going thus formed.

We have also a great many things in our lives that you lack or enjoy only in a very limited degree. It would need an epicure to do justice to the delicious turtle which at rare intervals breaks the monotony of tough goat, muscular fowls, and tinned meats. Then our pineapples, bananas, and oranges fill us with a noble contempt for the things which go by these names in civilization. Then haven't we cocoanuts, whose deliciousness it is beyond my power to describe.

These are but on the surface, however; but deeper down in our hearts we know

well how God has turned our isolation to our spiritual profit. The absence of friends or advisers to whom we could take our perplexities and difficulties drives us to the One Great Counselor. Each anxiety gives us, as Rutherford says, "an errand to the Throne of Grace."

In the same way the compulsion of a foreign tongue drives one to study afresh the root meanings of our words and religious phrases. By constant repetition, these have become stereotyped, and are often counters rather than the expression of our thoughts. We do not find ready to hand words for "faith," "justification," "sanctification," or even "love," so we must perforce burrow to the roots to discover whereby we can bring the thing within the mental grasp of our people. In this way the Word of God becomes living and energizing to our souls. It is well worth while for any one at all conversant with a foreign tongue to read even a single verse of Scripture in it daily. Its unfamiliarity compels attention, and its unusual presentation of the truth reveals beauties which we had never suspected.

But above and beyond all else, it is given to the missionary to be anointed with the oil of gladness above most of his brethren, in seeing men and women brought out of darkness into light under his ministrations.

Conceive of a missionary landing on a place where the name of God is practically unknown, where the people are the slaves of degrading superstitions and evil passions. They speak a language unknown to him, and for months his only means of communication is a barbarous jargon. Their own low morality makes it difficult for them to credit unselfish motives in others. At first their curiosity and cupidity are aroused by his strange mode of life and his wonderful possessions; but as these pass off they become indifferent

to his presence. Gradually the story of God's love wins its way into the hearts of a few, and, after much hesitation, they are emboldened at last to confess Christ. Opposition and persecution break out, but in spite of all these, and the more insidious temptations of flattery and appeals to all that a native prizes, the gospel triumphs. One after another is brought into the pale of the Church, until the power of heathenism is broken.

Can you imagine a greater joy than finding one who had even attempted your life becoming your most attached friend; seeing the filthy polygamist living in holy

marriage with his one wife; the sorcerer casting away his charms and fetishes; the obscene dances and lascivious songs displaced by healthy games and holy hymns; the enmity and isolation of neighboring tribes changed into Christian brotherhood?

These and many others are the compensations of our lot, and who that loves Christ will say that they are not sufficient. "The goodwill of Him who dwelt in the bush" is still on the head of those who are separated from their brethren.—*Rev. T. Watt Leggatt of Malekula in New Hebrides Magazine.*



Dr. Emerson E. White in an address on character has shown how the true and the false in our lives are constantly being revealed to others: "If a post-mortem examination could show the tracings of the life in the soul, how humiliating, what scars! And yet, this record is kept. How startling if we could see it! When life closes, not an erasure has been made.

"We do not go through the world veiled. We wear life on the outside, as we wear our clothing. The first soul revealer is the temper. The temper is the soul's publisher.

"Another medium is the face. It is an open show-board. The face speaks a universal language, a language known by every human heart. It is the life back of the face that makes the face beautiful. 'Quite the ugliest person I ever saw,' said Whittier, 'was a woman whom the world at first glance would call beautiful.'

"The voice is another revealer. The voice is a harp tuned by divine art. In its compass is all of human experience—joy and grief. There would be no discord in the voice if there were not discord in the life.

"Our language is another revealer. Speech is gold when the soul has gold to put into it, and sounding brass when there is but brass back of it. If genuine character is within, it will manifest itself. If angels are within, they will show themselves, as well as imps of darkness."—*Selected.*



There are two discoveries in the foreign field that have won their way to almost universal acceptance—viz., that the physician and teacher are equally essential with the preacher in missionary work to-day; next, that self-support is an essential ingredient in the healthful growth of missions everywhere.—*D. C. Kelly, LL.D.*



Obey Jesus with cordial loyalty and you will understand Jesus. Not by studying Him, but by doing His will, shall you learn how divine He is. Obedience completes itself in understanding.—*Phillips Brooks.*



The first hour of the morning is the rudder of the day.—*Beecher.*

EDITORIAL NOTES.

OLIVE TREES requests its readers to turn to the June number, page 128, and prayerfully consider the Third Resolution in the Report of the Committee on Foreign Missions:

"3. Synod heartily indorses the proposal of the Board to ask the Church to raise a semi-centennial fund of \$25,000 to commemorate the fiftieth anniversary of our missionary work in Syria."

Rev. T. M. Slater, of Seattle, has forwarded to Treasurer Miller the first one hundred dollars toward this enterprise. In a letter to the Corresponding Secretary suggesting the raising of such a fund by voluntary offerings, he said, among other things: "I am sure we are thankful for the men and women who were the pioneers in this undertaking. We rejoice for the care God has taken of the work all these years, for the missionaries whom He has raised up and called into the work, for the souls that have been saved through their instrumentality, and for the blessing of Christ with the work to-day. We have special reason to rejoice that during the past year the Lord of the Harvest has been hearing the prayers of His people, and has sent forth more laborers into the field. We are thankful that with the beginning made fifty years ago the Mission movement has grown within the Covenanter Church, until we now have work established in so many places throughout Syria and China. Some of us were not living fifty years ago, but those who were will be grateful that we are more of a missionary church than we were before this work was begun; and we will all be grateful for the blessings our own Church missions have brought to us, and for having had a part, even in a remote way, in this most heroic and glorious work.

"What more appropriate expression of gratitude and praise could we make than by raising a fund, worthy of the cause, of the blessings experienced in the past, and of the hope with which we face the future."

OLIVE TREES can present no stronger appeal than this, coming, as it does, from a young minister of the Church who is familiar with the feelings of his brethren on this subject, and is confident of their hearty co-operation. The whole amount asked for can easily be paid into the Mission Treasury before the close of 1907.



At a meeting of the Foreign Mission Board, held in New York, June 25, 1907, Miss Ida M. Scott, M.D., was appointed medical missionary to China. This appointment, besides meeting a desire that she has cherished for many years, will, we are assured, give special pleasure to all the missionaries at Tak Hing Chau and to a wide circle of friends in this country, who have testified to her Christian character and professional fitness for missionary work. Dr. Scott is making arrangements to leave for the field, Sept. 10, with the other missionaries.

At the same meeting Miss Mary Lena Wilson was appointed missionary teacher, and will leave at the same date, unless she should be prevented by the condition of her brother's health, who has been ill for some time. Miss Wilson is the daughter of Elder J. W. Wilson, of New Concord, O. And her pastor, Rev. A. A. Samson, who has known her for nine years, speaks of having marked "her steady growth in Christian character and ability in the service, her ready and efficient aid in the work of the Church whenever it was assigned, and her activity in the Christian

work of the school during her college course."



The following contributions for missionary work have passed through our hands:

Five dollars from Mrs. Ann Richards, of Hebron, Indiana, for the Mission in China; \$14.43 from "Two Friends in Belfast, Ireland," for the work in Suadia, Syria; \$25.00 from the L. M. Society of First Beaver Falls for the new building in Tarsus, Asia Minor; and \$50.00 from "His Workmanship" of Second New York, to be distributed "among the Missions of the Covenanter Church according to their respective needs and thus help make Him known 'Who loved me and gave Himself for me.'"



The rings entrusted to us by the late Miss Jennie B. Torrence, missionary teacher at Tak Hing Chau, China, have been sold for \$110, and will be returned to members of the family as tender memorials of a beloved sister who laid down her life in the cause of Christ. The purchaser does not wish her name published; but it will be no breach of confidence to say that she was born and brought up in the Second Congregation of New York, and continues to take a tangible interest in the work of that Church, though her marriage and removal from the city made it necessary to transfer her active membership to another congregation.



It is with a profound sense of loss that



The Board of Foreign Missions recommends "The Uplift of China," by Arthur H. Smith, to mission study classes. For particulars write to Rev. I. A. Blackwood, Educational Secretary, Evans, Colorado.



To each pastor: How many copies of the fiftieth anniversary addresses will your congregation need? Write at once to OLIVE TREES, 325 West Fifty-sixth St., New York.

we record the unexpected death of Rev. David McAllister, D.D., LL.D., on Thursday, June 13, 1907. Licensed to preach the gospel in the spring of 1863, he had been over forty-four years in the ministry at that time, and for many years of that period he was a prominent figure in the Reformed Presbyterian Church. A man of scholarly attainments, an eloquent speaker, a leader in the National Reform movement, an earnest advocate of Missions, an able minister of the New Testament, an efficient pastor, and a genial friend, he has entered upon the eternal reward of loyal service.

OLIVE TREES hopes that some one will prepare a suitable sketch of his life work for preservation in its columns.



The *Missionary Review of the World* for April has three valuable articles on India, showing the progress of Christianity in that Empire. The descriptive papers on "The Storm and Whirlwind in Russia," "Famine Conditions in China," and "John G. Paton and Missionary Work in the New Hebrides," are interesting reading. While the two contributions on "The Laymen's Missionary Movement" and "The Men's Foreign Missionary Convention in Omaha," are likely to attract special attention. The *Missionary Intelligence*, as usual, is full, keeping us in touch with the progress of the gospel throughout the world.

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